

the Attorney-General of the State would, the General Assembly by a law to declare entitled to a seat in either House of all vicarages of a member thereof. His vote held. The votes of each of these Chancellor challenged, before they were offered and time. Yet Dr. Chase, as President of the action, not only decided that they were entitled to vote for Bishop as of the lay order, but refused to entertain the challenge and that both of them were strong and ardent supporters of Dr. De Haven in the Convention, and would vote for him; and he counted

"WHAT IS TRUTH?"
constrained to-day, in view of the violence
emperance of language; employed by your
obedient, who resorts to "boy's play and a
kull's argument," and comes with both
filled with blinding beams, and armed
coats of brush, to pluck a mote out of
man's eye.—I am constrained I say, to

other question, easier to answer, "Who 'Truth'?" I think I could name him almost certain that I recognize the tones of his imperious voice. It seems that I can almost see the clear outline of his form. And in the interest of I will ask "Truth" whether Dr. was not of the De Koven party in the tion? Whether he and his party obeyed the command of the Lord to take no thought they should say or what they should do, based upon the promise that in this day it be given them what they should say and

Why should they do? Whether, instead, they lay out plan, and prearrange their whole scheme for securing the election of Dr. De Haven? Whether in that programme it was not intended to sustain the right of the "three men" to vote for Bishop, as well as the two Chancellors, and that a divided vote could be no vote, some or all of these things? And did not Dr. Chase assume the Presidency of the Convention, pledged to each of them?

It is quoted from

THE PASTORAL LETTER of 1871.

God to put it into the hearts of every of a Standing Committee to read, and Bishop to recall, its burning words. If it, and be guided by them, they will never to the consecration of Dr. De Koven as p in the Church, with his eucharistical on, isolated and encouraged by his n, writings, and teachings, and ritual of. They will see that that pastoral is the Church; that it condemns Dr. De a divorcee; that they will give a Bishop of the Church of God because n, and letches the "world's ark" of

g the elements themselves" by words, and by posture, and "places himself in line with the doctrine of this Church and the teaching of God's Word, and puts in peril of men." Since this pastoral was proud, Dr. De Koven has not needed its voice, nor abated one jot his obnoxious words and practices, but, on the contrary, has added them. And he has sought, and now pursues where he can do so with greatest effect, to make his influence felt among the fifty-eight legal and constitutional churches, so that last fall, he received

elect. By the ruling of the President the divided vote from the count, he re-
number required to elect to 29. I have
rated the unconstitutionality of this rule.
Koven is not legally or constitutionally
op-elect. If he be the man his friends
is, in view of this fact, and knowing
ing the opposition to him is with both
and loyalty, he will never accept the illegal
QUORUM.

JOHN'S AND SEYMOUR'S VIEWS.

BY THE REV. DR. FULTON, OF MOBILE.
Editor of *The Chicago Tribune*:
No. Feb. 11.—In the *Church Review* for
1875, which has just made its appearance,
I find an article from Dr. Fulton, of Mobile, entitled
"The Eucharist," which is very in-
teresting, just at this juncture, to Episcopals
and, especially to those in the Diocese
of Alabama, as it discusses the position of the two
denominations whom this Diocese has so recently
received into its Episcopate, to the very important

of "Eucharistic Adoration." It will be seen, from the extracts which are furnished, that Mr. Fulton, an acknowledged friend of Dr. De Koven, also, draws a strong contrast between the views of Prof. Seymour and Dr. De Koven on this subject, declaring that he has, by authority, in favor of Prof. Seymour and in his behalf, repudiates the views advanced by Dr. De Koven on this subject, more particularly the famous Benediction, adopted by Dr. De Koven at his General Convention of 1871.

tion also says that Dr. De Koven has, by his in the General Convention of 1874, his statements, essentially modified his views, and, perhaps, his views, on this so as to approach nearer to what Dr. regards as orthodoxy. Yet, even with such judgment, Dr. Fulton does not excuse Dr. De Koven, although he is very kind to him; so hopeful as to declare, therefore I will venture the prediction, he will re-examine his whole position, he will be found in less than three

Dr. Fulton thinks that before arriving at his happy conclusion Dr. De Koven consecrated as a Bishop, does not appear anything stated in his very interesting

system with which Dr. De Koven is
 "Auricular Confession, Prayer for the
 Priest, Saint-Worship, and other
 faith in his "Treasury of Con-
 fession" and Carter's "Treasury of De-
 votion" he has indicated, are no less ob-
 jects of old-fashioned Churchmen as well
 as elsewhere. When Dr. De Koven had
 himself of all this, which will probably
 more than "three years," he may be ac-
 cused as a Bishop,—but earnestly before that.

any bayed question that has great interest the Church has been produced (more or less one thing) by Dr. De Haven's sentence General Convention of 1871, of the first formal declaration of the declaration as adjudicated in the Court of Archbishops, believed to be the verbal embodiment of the doctrine which has been, or could be, held forth or in the Church of England on this in the late General Convention it was clear that no man who held that formula issued to the Episcopate by the House of Bishops knew that Dr. Seymour did not hold that had the best reason to know that, so far as "through accord" with Dr. De

the subject, he was altogether the reverse; but I made abundantly clear to the whole synod, including Mr. William Welsh, the convention of 1871. Dr. De Koven made his Eucharistic doctrine in certain words, used certain other words in the name and authority of Dr. Seymour. Let the two be compared, and I will leave it to my reader whether they are expressions of "thorough agreement."

Dr. De Koven said: "I myself adhere, and were necessary or my duty, to such my dove Christ present in the elements under bread and wine."

Fulton said: "For Dr. Seymour, as far

sure that I do not adore, that I have never that I never expect to teach, any person to present in the elements under the form of a wine." "I am," he said, "not sure that I may be said, indeed, that subsequently, Lymore's case had been finally disposed of, on took occasion, in his first speech on this, to make very important observations, fully modified the sense in which he had been to use the word of formula in 1871, and to say, in fact, is true; but it no way lessens of Dr. Seymour.

ished that purpose, I would have been satisfied; and did not know that it should make such an explanation. Since then communication with Dr. Seymour on this is now neither my duty, as it then was, to speak; but there are reasons why I consider things for myself. F. 79.

I wonder that the value of Dr. De Koven's plan has not thus far been appreciated to me to be its full worth. Nevertheless a reason may be found why it should be fully appreciated. I very much doubt if Dr. Koven himself fully appreciated the which must follow from an unqualified

the notion of locality in the structure of
set, though I think he did not show
slipping from under him; for I can
explain to myself a certain confusion of
through the latter part of his speech, as
I continued to see pleasant and disagreeable

taligent colored men, it is
let alone, to work out his
that liberation which fits
selves and children. For the
able portion of the colored
in the bill to benefit them,
it which can afford officials
persons every opportunity to
brown the race.

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